RESTORATION REVIEW

IS OUR NAME ICHABOD?

It was amidst fear, defeat and death that a child in the Old Testament scriptures, a grandson to tragic Eli, was named Ichabod, meaning "without glory." A battle with the Philistines had not only left Israel defeated, but had resulted in the death of Eli's wayward sons and the capture of the ark of the Covenant. Aged Eli had himself fallen over dead upon hearing the sad news, and his daughter-in-law, giving birth to a son at that hour, saw Ichabod as the only appropriate name for the child, saying as she did, "Glory has departed from Israel, for the ark of God has been captured."

Since it is such a magnificent concept, *glory* defies any simple definition. But one aspect of it is the presence of God in the human situation, as in Ex. 40:35: "the glory of the Lord filled the tabernacle," and 1 Chron. 16:24: "Declare his glory among the nations, his marvelous works among all the peoples!" In 1 Cor. 11:7 man is esteemed as "the image and glory of God," indicating that God is in some way part and parcel of human nature.

Jesus makes reference to the glory of God in his prayer for the oneness of all his disciples, first for the apostles and then for all who believe because of their word, which of course includes all of us. "The glory which thou hast given me I have given to them, that they may be one as we are one," prayed our Lord.

His prayer had already pointed to the *end* of unity: that the world may believe that thou hast sent me. This shows that unity is more far-reaching than the joy and fellowship it makes possible among the saints. Its ultimate purpose is to be a testimony that Jesus is indeed the Messiah, the Lord of glory. "by this all men will know that you are my disciples, if you have love for another" (John 13:35). It is not by being baptized or by faithfully attending services that the world will be impressed, nor by being right or doctrinally sound. It is rather the magnificent Christian dynamic of love that will press the claims of Jesus upon men's conscience. That woeful cry, "How these miserable creatures love one another!," has come ringing through the centuries from Rome's amphitheatre as a testimonial of the difference Jesus makes when he resides in the human heart through

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Such is the purpose of unity and the fellowship of saints in the community of God. Then in the reference to glory the Lord gives us the *source* or *means* of unity. He gives us his glory that we may be one.

The glory he gives us is his own presence in our hearts. Our Lord was one with the Father because of the glory that God gave him, John 17:22 indicates. We in turn enjoy oneness by the glory that Jesus gives us, which is the glory the Father gave him. So as God

filled Jesus with his own presence, Jesus in turn fills us with his own presence. This is what makes unity possible.

The context makes it evident that Jesus is referring to the indwelling Holy Spirit when he promises us his glory. It is by way of the Spirit that the Christ dwells in the believer. “I will not leave you desolate; I will come to you,” he promises the apostles in John 14:18, which is hardly a reference to his second coming. It points rather to the coming Spirit, who was to be both *with* and *in* them, and through whom Jesus would himself be present.

This is the point of that “funeral text” in John 14, which happens to be more appropriate for a lesson on what the Holy Spirit does for the believer than for a funeral. The reason the disciples were not to let their hearts be troubled was that in each of their hearts God had a dwelling place, for in God’s house there are as many abodes for his presence as there are children. The “place” that Jesus has prepared for us is not an apartment in heaven, but a communion with himself here in this world through the visitation of the Spirit of God, which his departure in the flesh would make possible.

He puts the same promise in the context of the coming Spirit in verses 25-28 of the same chapter. Verse 26 refers to the Spirit’s coming at Jesus’ departure. Verse 27 makes promise of the peace that only Jesus can give, and then says, “Let not your hearts be troubled, neither let them be afraid.” Then in verse 28 he repeats his promise that even though he is going away he will come again, not leaving them as orphans.

All this shows that he frees us of trouble, worry and fear by being with us (and who can be troubled with Jesus around?) and giving us his peace. And this by way of the Holy Spirit within us. This is our glory, his presence within us, and it is this that makes us one. This is why unity is the Spirit’s unity and not our own. Unity must find its source in Jesus just as glory emanates from him into our lives.

Is then our name Ichabod since we are a divided people? So long as we perpetuate our parties, showing indifference to the scriptural mandate for oneness, just that long we are without glory. A movement that began as a serious effort to unite the Christians has since become the most divisive in the Christian world. It is to our shame if this does not concern us. Our name is Ichabod so long as we are content to remain a divided people.

Thank God for the many among us who wish for the Church of Christ that it be “a glorious church, having neither spot nor wrinkle nor any such thing,” as the Spirit urges. Such ones are refusing to follow party lines, but instead are allowing the fellowship of the Spirit to introduce them to brothers that they never realized they had. They are reaching out beyond sectarian barriers to claim all those as brothers whom God accepts as sons. It is this that removes the spots and wrinkles of division and strife.

God's glory will fill the church as it fills each of us who are resolved to "preserve the Spirit's unity in the bonds of peace." Let God reform his church and fill it with his Spirit by beginning with me. When partyism ends in my own heart an important victory is scored by the indwelling Spirit.

That the Spirit will in the end be victorious is surely certain. God's glory will fill the Body of Christ upon earth, with the communion of the saints cutting across all lines, whether racial, cultural or sectarian. It is only a question of what role we in the Church of Christ will play, what contribution we will make.

I do not wish to be part of an Ichabod Church of Christ, but such has to be the name of any people who are content to remain divided a dozen different ways. Once we allow our petty sectarian ways to be swallowed up in the Body of Christ at large, we will be a glorious church, filled with his Spirit, and rejoicing in the oneness of all God's children. — *the Editor*

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HALLELUJAH! HALLELUJAH! HALLELUJAH!

It is such a beautiful word. I seldom hear it without thinking of the great hallelujah chorus in Handel's *Messiah*, with a few bars of that hymn trailing through my mind, the majestic crescendo of hallelujahs ringing through my soul.

And I hardly think of Handel's *Messiah* and the hallelujah chorus without recalling those times that I heard the chorus of Bethany College present it at Christmas season when I was on the faculty there. An unusual scene comes to mind. At the beginning of the hallelujah chorus, the Bethany community would rise to its feet, as auditors have done for centuries, in homage to Him who inspired Handel to such greatness and who now reigns as Lord of glory. All stood except one, that is. There was one gentleman at Bethany who never stood, though he was always there. He sat quietly and with simple dignity throughout the chorus while all others stood. This was the consistent thing for him to do, for he was himself the Messiah, he was convinced, and no one stands in his own honor.

Julian Barkley was a huge man, at least 6-5 and weighing way beyond 200. He had a substantial beard and his hair reached the shoulders, not unlike the paintings we see of Jesus. A bachelor, he lived alone on a small farm across from the old Alexander Campbell farm, property bequeathed to him by the Campbell family, being himself one of the heirs, a great grandson of Alexander Campbell. It was Julian's parents who were our first missionaries to Jerusalem. His presence around Bethany lent support to the claim that there was insanity in the Campbell family, a viewpoint strengthened by the fact that there is sometime but a thin line between genius and insanity.

Ouida and I had Julian as a guest for dinner one evening. He had a voracious appetite without being gluttonous, and Ouida soon realized that she should have prepared for several guests instead of one. But he was a big man, strong and impressively handsome. Yet he was humble and gentle. One year some of the college boys wrestled Julian to the ground and relieved him of his beard, gleefully bearing their spoils back to the dorm as young braves would their first scalp. But old Julian did not resist their evil deed, allowing them to have their way. It is a good thing, for had he resisted the students would surely have had to pay a bloody nose or a broken bone for every strand of beard.

He impressed Ouida and me as a real gentleman, polite and refined. And he was most interesting and knowledgeable, with almost encyclopedic resources. He must have remembered everything he ever read, and he read widely and deeply. He would discuss history, linguistics, economics, and religion as if he were a professor in these areas. And one would not have supposed him to be mentally ill, except in certain areas of his conversation. He always spoke of Jesus as if he were referring to himself, giving rather logical reasons as to why people did not accept him as the Christ. “After all, I was rejected before.” He once extended his open hands to me, most humbly, explaining that the marks of crucifixion are sometimes visible.

Bless his heart, I never tried to contradict him, except that I once asked him what he thought of the other people who claimed to be Jesus. About that time I had read *The Christs of Ypsilanti*, a psychology study of three inmates at a mental hospital, all of whom claimed to be Jesus. The psychologists brought these men together to see how they would respond, the result being that each was greatly challenged to prove the others as fakes. Julian was well informed even in this regard, telling me of any number of deluded souls who had the audacity to identify themselves as the Christ!

He was of course schizophrenic, but a delightful and harmless man nonetheless. But the women in the community were all scared of him, and the new students at church were curious about the Elijah figure that would sit in the balcony off to himself, little realizing that the man sat there receiving all the worship that the congregation was willing to extend to him. At Christmas Julian would send us all greeting cards signed *Jerusalem* or *Jesus.* No one hardly ever made fun of him, but Perry Gresham, president of the college, could not resist the temptation, in recounting the advantage of being at Bethany, of observing, “And where else but at Bethany can one receive a Christmas card from the Lord himself!”

I had mixed feelings about poor old Julian. He was the only descendant of Alexander Campbell around, his own great grandson. His magnificent body and mind gave credit to his great progenitor. So did his gentility, for he was kind, gracious, and loving. And yet he was a terribly sick man. Like Bethany is sick, despite its great heritage. Like the church is sick, despite its great potential. Like the world is sick, despite all its goodness. One can

weep for Julian just as he can weep for himself. Sin and sickness have a heavy hand upon us all.

And yet Julian's fantasy may not have been so fantastic after all, for he may well have been more like Jesus than anybody else around Bethany. The sane ones around town were too self-sufficient, too intellectual, and too moral to be much like Jesus. After all, Jesus could be heard talking to trees and to devils and he associated with all sorts of strange people. Besides, he did not concern himself with the things that really matter, like money and fame. One wonders how sane Jesus would have appeared in the village of Bethany, West Virginia. Perhaps no more so than in ancient Bethany. The people then cried, "He has a demon!"

It is significant that Dostoevsky, impressed with the goodness of Jesus probably more than any other modem writer, depicted his character who was most like Jesus as an idiot, or at least considered so by his associates.

Julian overdid it of course, due to his illness, but how wonderful it would be if professed Christians enjoyed such union with Jesus that they would experience an identity with him that would effect all that they did. Paul, who may have been more like Jesus than any mortal man, could say, "It is no longer I that live, but Christ who lives in me" and "For me to live is Christ." This is more than *professing* the Christian religion. It is such an identification with Christ that one forgets self. It may well be that in our kind of society, as in Dostoevsky's, one so resolved may well appear to be an idiot, however fine and noble he may be.

This is the hallelujah chorus of our lives, that Jesus is real and that he is in our hearts. It is those who are willing to be fools of God, like Paul, who will ignore the applause of this world in order to become like Jesus. To be like Jesus! Do we even begin to realize the profundity of such a profession. It reaches the very heart of what we love and believe in and would die for. If it really is holiness that we seek, if ours is a hunger and thirst after righteousness, then the treasures of this world will be trivial to us. And we will be as fools to a secular world.

This is part of what it means to praise God, which is the meaning of *hallelujah,* to honor him as the Lord of our lives even when it brings the frowns of a proud world down upon us. The working girl is praising God when she preserves her virtue for Jesus sake. The clerk is praising God in remaining honest, even when it is easy not to be, because he sees this as the will of God. The youth is praising God when he draws upon spiritual resources to kick the dope habit. One is praising God in fighting poverty, disease and ignorance in that he sees these things as debilitating to that likeness of God that is in man. One praises God in coping with his own pride, realizing that pride denies his heart of a simple, trusting faith.

Proud men do not praise God. Thankless men do not praise God. Nor do the self-sufficient.

As elegant as the expression is, hallelujah is rarely found in scripture, as if it were reserved for those special instances when men let loose all that is within them in praising God.

The psalmist is the only Old Testament writer to use the term, and he only a dozen times or so. Scholars believe that the term served as a special invitation for those around to join in praise to God. In Psa. 116 the writer cries Hallelujah because "The Lord listens to my entreaty; he bends down to listen to me." Could there be a tenderer description of God as loving Father, bending down to hear what we are saying to him. No wonder we should praise him!

In Psa. 113 there is the cry of Hallelujah because God "raises the poor from the dust and lifts the needy from the dunghill, and in Psa. 107 he is praised for showing the way to those who are lost and bringing light to those in darkness and gloom.

It is only in *Revelation* that hallelujah appears in the New Testament, and here it is used in praising God for the final victory of goodness over evil, of Christ over Satan, of the church over the world. It is indeed a song of victory for the saints: "Hallelujah! The reign of the Lord our God Almighty has begun. Let us be glad and joyful and give praise to God, because this is the time of the marriage of the Lamb" (Rev. 19:7).

We do not know just how this term inspired the gifted mind of Handel, thus giving us the great hallelujah chorus, but it must have been comforting to him, once he had grown old and blind to listen to that music of his youth that so beautifully honors God. It was surely a quiet joy that filled his heart, a joy that cannot really be blind even if one can no longer see. And this is the hallelujah of our lives, that joy that sees ultimate victory for all that God is doing in our lives. To praise God is to enjoy him and to rejoice in his purposes for us. "Rejoice in the Lord always, and again I say rejoice," said the great apostle even from a Roman prison.

A few years after leaving Bethany we heard of Julian Barkley's death. Following farm labor as was his custom through the years, he passed on quietly while a passenger on a bus. Tragedy may have marked his life, but there was something tender about his obsession for Christlikeness. If God must make us fools to make us more like himself, then fools let us become. And then that joy that inspired St. John the Divine to sing of victory will be ours. *Hallelujah! — the Editor*

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The Travel Letters of Alexander Campbell . . .

THE WATERSHED OF CAMPBELL'S LIFE

Out last installment concluded with Mr. Campbell's return to Bethany after a six months journey into the South, the most extended of all his trips except the one that took him abroad in 1847. This essay has to do with his travel letters and attending activities from 1840 to 1845. Now in his mid 50's, he is no longer a young man, and the movement he led has now begun to solidify and has worked its way into all of the states of the union and several foreign countries, with some 300,000 adults in its ranks.

In these years Alexander gave an increasing amount of time and thought to education. Not only was he lecturing to educational societies and teachers' institutes across the land, but he began to forge an educational philosophy that resulted in the founding of his own college on his own farm land. Bethany College opened its door to its charter class of 100 students in 1840.

The founding of the college might be seen as a kind of watershed in the life. of Campbell. Up until that time he was looked upon as a reformer, an editor, and as the founder of a new frontier religion. And in all these respects he was seen mostly as an antagonist. He was one of the most controversial names in the religious press of that day. We have seen that in those earlier years meetinghouses were closed to him. and his visits were boycotted. Like Ishmael of old, it appeared that his hand was against every man and every man's hand was against him.

Several factors were responsible for the changes that are apparent on the other side of the watershed. The union of the Stone and Campbell movements in 1831, which gave the cause the propulsion that it needed, is an important one. The influx into the movement of so many responsible citizens and the consequent gains in terms of wealth and leadership are other factors, for these made possible the erection of appropriate buildings, the publication of numerous journals, and the rise of many educational enterprises.

From this point on Alexander Campbell is welcomed in those places that once rejected him. He is now seen more as an educator and as a churchman than as a militant editor and aggressive leader of an *avant garde* movement. He can now speak in his own building in most places, or he is an invited guest in most all churches. His cultural base is broader, for he is now in the company of governors and presidents, and he now addresses the Congress of the United States and intellectual institutes of various descriptions as well as those little chapels in the woods and big city churches. He had gained such a place for himself in the life of the United States that on the eve of his trip to Europe the famous Henry Clay sent a letter of introduction that read in part: "Dr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety and as the head and founder of one of the most important and respectable religious communities in the United States." Mr. Clay also

referred to Mr. Campbell's role in Virginia's constitutional convention where he was associated with ex-Presidents Monroe and Madison and ex-Chief Justice John Marshall.

And of course Alexander himself was growing taller and broader amidst all this. It is a psychological fact of life that when one has more apples in his own orchard than he can tend he is less interested in swiping apples from the adjoining gardens. He can now give more time to consolidating his own forces, to cooperative enterprises, to conducting a college, and to more far ranging subjects in his writing and speaking. And along the way he even found ways to appease the Baptists who had for so long rejected him, exploring ways to reunite with them.

In referring to the founding of Bethany College as the watershed of this change, it is not meant that the college caused the changes. It is rather that the college was the *effect* of the change. As the leader of a growing religious community in a growing nation, Campbell realized the importance of education as the means of accomplishing his cherished goal of reformation. He soon saw the dire need for an educated ministry if the churches he had helped create were to survive and have an impact upon the Christian world.

Nor do we suggest by the watershed metaphor that there were two Alexander Campbells, the latter being radically different from the first. His view of things, like his purposes, remained basically the same. His changes were like those of any growing man, especially in reference to attitudes and methods.

The anti-institutional elements of the Restoration tradition have contended that Bethany College was the big mistake in Campbell's life, that it only served to weaken and secularize the spiritual nature of his work, and that it was a contradiction to his efforts to free the church of institutional and sectarian control. It would have been better, it is said, had he gone on giving his life only to the churches making them what they ought to be.

A case can be made for this viewpoint, for from that point of the watershed he is burdened more by the college than by the churches, and he is more an educator in the arts and sciences than a minister of the Word. And it is increasingly the case that education and Bethany College are his themes rather than the ancient order of things. Too, money was never an issue in his travels, for he always paid his own expenses. But with the burden of the college on his back he becomes a solicitor for funds. And it was the college that kept him at home much more of the time when Selina couldn't!

It is not likely that Bethany College was as important to the end in view as Campbell thought, for there were other colleges, more conveniently located, both before and after Bethany, that could have served the educational need of the movement, especially with his support, which they did not have because of Bethany. Had he given all his efforts to his publications, which went right into the homes and hearts of rank and file disciples across the land, and to visiting among the churches in ministering the Word, he might have strengthened the movement to such a degree that it would never have divided into

numerous feuding sects as it since has. It might have remained a unity movement that by now would have gone far in uniting the Christian world. Too, if Campbell had left the college business in the hands of other able educators, which there were plenty of, and lent his influence to all such enterprises, there would now be no one college that could lay greater claim to the Campbell tradition. Amidst the tragedy of division Bethany College, and with it Alexander Campbell, are largely identified with only one wing of discipledom, which happens to be the more liberal wing, and this has contributed to a neglect of the Campbell tradition in the more conservative circles, and this at a very costly price. It might have been different had he remained only "a man for the churches."

But this is largely speculation, and we have no interest in minimizing the importance of Bethany College in the life of Campbell or its significance through the years to the life of the church and the nation. We would not argue, however, that Bethany College was Alexander Campbell's most important contribution to the world. It would be on our list, but not in first or second place.

In 1842 Alexander again travels to Kentucky and Ohio, and this was the time of the movement's greatest progress. The disciples numbered 40,000 in Kentucky alone. In his visit to Lexington, where the disciples were erecting the largest building in the state, he learned that 1,000 persons had been immersed in that area within a period of two months.

This rapid growth demanded some organizational cooperation beyond the local congregation, and thus emerged a problem that has always been a lively issue within the movement, often involving divisions, and that is the question of how and to what extent are the churches to cooperate. While Alexander concluded that a congregation is to have no regular officers but bishops and deacons, with one elder serving as president, the congregations of a given area must form some cooperative structure in order to serve their region. Regions in turn should have some arrangement, made up of representatives of all the churches.

Necessity pushed the movement to more organization, and by 1849 the American Missionary Society was organized with Mr. Campbell as its first president. He thought a society was also needed for the publication and circulation of the Bible, but he was satisfied for this to be done through the existing American and Foreign Bible Society, of which he served as a life director. He urged the churches to give liberal support to the society. — *Ed.*

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SEVEN THOUSAND WHO HAVE NEVER KNELT TO BAAL!

By Norman H. Crowhurst (Part 3)

That text in Romans 11 was in our minds for many years. It was a thing we believed, but did not understand. It happened to Elijah. Paul related it, in truth, to his day in his letter to the Romans. And, somehow, it must apply with equal force today, it seemed to us.

We could visualize Elijah wondering where he would ever find that seven thousand. Paul realized the remnant were and are there, and that was enough for him. Our problem was, "Where are the seven thousand to be found today?"

Jehovah's Witnesses apply that scripture to the gathering numbers that join their organization. They relate this to Matthew 25, about the sheep and the goats, teaching that the sheep are being gathered today, as a result of their work.

Somehow, the notion that there must be a gathering work at this end of the age seemed to fit Bible prophecy. This one piece of Witness teaching that we could not reject, although we did have our doubts about whether the Watchtower Society was or is the gathering agency God is using. Matthew 25 says the Son of Man does the gathering. Does He need any organized society in that work? This seemed doubtful. But somehow we felt such a gathering work must be in evidence, somewhere, somehow.

So it was, when we started associating with the local Church of Christ group, that we felt optimistic that we had found the gathering place for some of the seven thousand. I had come home one day to find my wife talking to two men about the Bible. They assured us that they had no creed, believed the Bible only. After having tried so many places since we ceased associating with Jehovah's Witnesses, only to be disappointed, this seemed. too good to be true. But we were still hoping.

We started associating with the Church of Christ, very cautiously. The young minister welcomed us warmly. He really did believe the Bible only, so he accepted our belief and we studied together often. But he had difficulty with some of the church elders, who insisted that we had not been baptized into the Church of Christ. The minister was satisfied that we were truly baptized *into Christ* (Gal. 3:27). We needed no more.

After a few weeks we received a call from Jehovah's Witnesses. It seems we had been seen coming or going from the Church of Christ building. We were called in for a disfellowshipment hearing. We asked to bring a guest and took the young minister with us. When the Witnesses asserted that, as a pagan church, they taught pagan doctrines, we said that the people who went to that building believed the Bible only. We referred to the young minister to confirm this.

For our own belief, they asked if we believed various JW doctrines, in response to which we kept saying that we had nothing to add to what the scriptures say, quoting scriptures relevant to each point questioned. We would acknowledge believing nothing that was not written in the Bible. The young minister enjoyed listening to us.

The main bone of contention was that we insist that the Holy Spirit has been active in our lives, in proof of scriptures which state that Christ in us is proof of our being begotten as sons. Jehovah's Witnesses believe that today the Holy Spirit operates exclusively through the Watchtower Society and not at all with individuals.

A few days later two of Jehovah's Witnesses visited us, very nervously, to tell us we had been disfellowshipped. No reason was given. The only one we can ascribe is our steadfastness in adhering to exactly what the Bible says.

A little over a week later, the Church of Christ held a week-long gospel meeting conducted by a visiting evangelist. The Bible study on that first Sunday, which he conducted, was not at all like a Bible study: he merely had volunteers read texts of his choice, while he did all the expounding. This was more like the kind of Watchtower version "Bible study" that had led us to leave that group.

After the formal study, he turned to Galatians 1, proceeding to talk about people whose teaching must be accursed, starting with Joseph Smith and Mary Baker Eddy, then including Charles Russell and Judge Rutherford. As he spoke vehemently about these we wondered whether someone had tipped him off about our former association with Jehovah's Witnesses.

Then he went on to rant about Carl Ketcherside. Our young minister friend had introduced me to Carl's *Mission Messenger* and I had been corresponding with Carl. Carl accepted me as a brother in Christ at first writing, we had written about various issues, from which I felt I knew him as a brother.

The evangelist later questioned me about my own beliefs, very like the Jehovah's Witnesses had done only a week or so before. Did I believe in the five steps to salvation? I told him that we believe John 14:6 and we had not counted the steps. But we did not feel that baptism could be the last step, because I had been baptized nearly 40 years ago (then) and had found myself walking with the Lord quite a long way since that time!

I gently suggested that it was better to believe the whole scripture than to select five isolated scriptures and put them together as a set of steps. To all his questions about our belief I answered in the same way we had answered Jehovah's Witnesses' questions: "It is written . . ."

Curiously, here too we were questioned about the Holy Spirit. The evangelist asserted that the Holy Spirit's work finished with the completion of the New Testament. I quoted him Matthew 12:31, 32. What is blasphemy against the Holy Spirit? Contradicting or misquoting scripture, was his answer. What about those occasions when my speech

faculties had brought people to believe, without my knowing what to say, or what I had said? “Would you by denying the Holy Spirit, professing this to be my own cleverness, be blasphemy against the Holy Spirit?” I asked. He made no attempt to answer this. I reminded him of Hebrews 13:8.

That discussion continued for over two hours. At the end, he said, “I perceive, brother Crowhurst, that the Lord will mightily use you.” However that concession did not change the outcome of the week-long meeting. After he had moved on, the local elders reiterated their demands that we be rebaptized into the Church of Christ. The young minister, rather than join them in denying our former baptism and work, left the congregation, as we also had to.

Several times during that brief association, we had quoted Romans 11 about the 7000 who had not knelt to Baal and added that we felt we had at last found some of them. These Church of Christers seemed singularly unresponsive to this comment. When we were so definitely shown the door, we realized that here too we had been mistaken: we had *not* found the 7000!

After that, wonderful things began to happen. We realized that we had obeyed Paul’s admonition to the Galatians (at 5:1) and been blessed for it. Hardly a week passed by without our brushing shoulders with another pair of unbent knees, and our giving praise for the privilege.

At a Lutheran church, we met a whole group of them, not Lutherans, but people who came from many denominations, who met together with one accord. This continued until officials of the Lutheran church said the place could be used only for Lutheran worship.

At the hearing about this, someone complained that a person had been heard to say, “Hallelujah,” at a place that did not call for that response in the formal liturgy. I had missed this happening, but I asked, “What was wrong about that?” To which an official responded, “It may be Christian, but it is not Lutheran!” Not long after that, the Lutheran minister was unfrocked. He too rejoiced in his newfound freedom in Christ.

As never before, we now came to realize the meaning of 2 Tim. 2:19, “The Lord knoweth them that are his.” We had always believed this, but now we understood it. We had also believed 2 Peter 1:20, 21, but it was only along about this time that we began to understand how that really works.

It is just as John wrote, at 1 John 2:27: “Ye need not that any man teach you “ Why not? We knew that, from our own experience! Exactly the reason that John himself gave. *— Rt. 3, Box 324-R, Dallas, Or. 97338*

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MINI-MEETINGS

My travel schedule for November is as follows:

Nov. 35: Miami, Florida. First Christian Church, with sundry meetings arranged by Dr. Robert W. Shaw, minister, 230 Northeast 4th St., phone 305-374-3427.

Nov. 6-10: Quito, Ecuador, South America. Will travel with the Reuel Lemmons tour to the Pan American Lectureship.

Nov. 11-13. Raleigh, North Carolina. Capital City Church of Christ. Pat Caldwell, 2519 Glasgow, or call Ed or Bobbie Lee Holley, 919-929-4936.

Nov. 19-21: Farmington, N. M. Eastside Church of Christ. Jack Wheat, minister, 2012 Huntzinger.

Nov. 22-23: Ft. Wingate, N. M. (near Gallup) Carroll Wrinkle, Box 447.

Nov. 24-25: Albuquerque, N. M., Alice O'Bryan, 2804 Morningside Dr., N.E.

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READERS' EXCHANGE

I do enjoy your paper so much, especially when you express your own ideas. I am so tired, Lord forgive me, of the sameness of the thought of most of my brethren in recent years. It is a wonder the church doesn't die out with so little, if any, reliance upon the Holy Spirit. Praise God that many are learning. — *Mrs. Zoe Kelly, Dallas, Texas*

I can't help believing more and more people are turning from sectarian tradition to more Christlike attitudes, and I feel God is using you all to have a big part in this change. — *Mrs. Margaret Williams, 1250 Afton, Houston 77055*

As for what Ira Rice said about Roy Osborne, quoting 2 John 9-11, I can say that I have heard Roy Osborne preach over a period of 15 years. When I heard him for the first time it was like having a breath of fresh air. He teaches the Bible as a total picture and Christianity as a daily way of life. I grew up exposed to the Church of Christ only, baptized at 13, and the only teaching I ever got from preachers before attending Pepperdine was a God of fear nothing about grace or the Holy Spirit. It was all on "first principles" or why we don't do this or that. I never learned the principles of living the Christian life and individual responsibility until I heard the likes of Roy Osborne. As for what I read in Ira Rice's books, I find deceit, envy, slander and pride. He praised a church in Texas for studying his book in Sunday School! — *Pat Bryant, 1449 N. E. Hillside Terr., North Kansas City 64116*

Warmest greetings from South of the border. Though we are not normally given to writing "letters to the editor," we are making an exception in your case. We were so thrilled with your latest article, *Must Religion Be Oppressive?,* that we decided to write and tell you so. It is exactly what our brotherhood needs and we want to encourage you to write more along these lines. Praise God for a paper that lifts up Jesus, the One who promised rest to the weary and heavy-laden. — *Vic and Gloria Richards, Apdo. 1, La Junta, Chih. Mexico*

I am trying to follow the Lord's will in my life and I have to be honest that at this point I am in a vacuum. I don't totally agree with you — nor did you ask me to! I do believe that a congregation can only be transformed as they open their hearts to the Lord. The only thing that I can provide is the leaven, because the Lord dwells in me and if I am there, he is there. However the question that comes to me again and again is how long does the Lord call upon one to remain in a situation where people are happy and content with the *status quo,* and when you attempt to speak of the Lord in ways they do not understand, nor care even to examine, you become a suspect and must be walled off. I do not see the Lord as continuing to hammer at hearts. He did not persuade those who turned away to return. He did not say to the rich young ruler, "Then follow me with what you are willing to give up and some day you may be willing to give up more." — *Mrs. Pat Lane, 3930 Riley A ve., Terre Haute, In. 47803*

I am sorry you feel the way you do about home congregations being kept auxiliary to the organized assembly. I don't believe the N. T. teaches an organized assembly. This organization stuff is what has caused denominationalism, including the Church of Christ. In the beginning Christians simply assembled for the breaking of bread, teaching, and prayers, with no organization. They just assembled, and there were no hangups over whether someone did not look and smell like somebody else. We act like the scriptures say a Christian has a duty to some organized congregation. I am not asking you to agree with me, but to give me freedom in Christ to do what I believe correct. — *Seth B. Dodge, 711 Howe St., Dallas, Or. 97338*

It is a sad commentary on what has happened in our congregations when one equates bondage with identification with them and freedom with being detached from them. Congregational life, under the guidance of dedicated shepherds, enhances one's freedom. Our problem is that neither congregations nor their officers are what they should be, and they have consequently made people less free than if they were detached. This means that we must find true pastors to tend the flock, not junk the Lord's plan that every sheep have a shepherd. Our good brother is wrong in saying that "They just assembled," for the scriptures make it clear that each congregation assembled "with the bishops and deacons" (Phil. 1:2), and churches were "set in order" (organized) by the evangelists, indicating that simply meeting together was not adequate (Tit. 1:5). — Editor

I appreciate your work so much, for it keeps me optimistic in the work of the Lord. Your writings are a constant source of teaching material as well as a springboard for action and living. — *Jess Wilburn, Box 22, Broken Bow, Ok. 74728*

By lifting a penny here and there as the plate passes, and by holding out on my little boy's lunch money, I have saved this dollar, Mr. Garrett, so that I might have the spiritual illumination offered by your masageen. Please send it along for awhile yet. — *Robert Meyers, Wichita State University*

I asked my husband today if he was ready to "stand up and be counted." The Christian Church wants us to speak on mission work. The other preachers in town will think we "'done gone to the devil!" It will be interesting to see which way the Lord leads us on this one. Were you ever a preacher? When we came here it was our first located work in the states. I am having a big problem with it now, and would go back to on the "first boat" if I could talk my husband into it. I have this fear of going too far in my conversation and getting my husband fired. But on the other hand I feel guilty for not coming out with what I believe the old fear of "the man that controls the pocket book controls all." I would dearly love to be an ordinary free layman. I think I could stir up some dust then. Pray for us, as we will for you, and write a line if you have a minute. — *Preacher's wife, name withheld*

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BOOK NOTES

Thoughts on Unity by Stan Paregien, like *Voices of Concern,* is likely to be unattainable before long. It is the thinking of 18 men on unity and fellowship, everyone from Jimmy Allen to Carl Ketcherside to Ferrell Jenkins to Ronald Osborne. Disciples, Christian Churches, and Churches of Christ all have representative thinkers. It is a well published volume, handsome and durable. 5.95.

We will send you three books, all for 5.00, or you can buy them separately. *The God Who is There* (2.50), *Death in the City* (1.95), and *Escape from Reason* (1.25), all popular issues by Francis Schaeffer. His latest, *He is There and He is not Silent* is 1.95, which you can order extra or substitute for any of the other three. Any of these three for 5.00. We recommend these most highly.

We will sell our remaining copies of Pat Boone's *A New Song* for only 4.00, which is the handsome hardcover and well worthy of a permanent place in your library. Or we'll send the new paperback of the same for 1.00.

If you enjoyed *God's Smuggler,* you will appreciate *Christian Prisoners in Russia* for 1.25. And for only 1.00 we'll send *Where Do I Go from Here, God?,* which is a search for God's will in one's life.

A. A. Hoekema's *Holy Spirit Baptism* is a scriptural study of the role of the Spirit in the Christian's life, and it provides a balanced view over against some extravagant claims that are made. He concludes that there is little value to tongue speaking. 1.95.

Saints and Snobs is a study of all this talk about love, sweet love, and an effort to make important distinctions and identify the love that is real. Authoress Jacobsen's chapter on "Give Yourself A way" is especially good. 1.95.

If you want to read about the crisis of the clergy today, then read *A New Breed of Clergy.* 1.95. *The Problem with Prayer Is . . .* deals with questions about prayer and gets at the answers, such as what to do when you don't feel like praying. 1.00.

We have five bound volumes of *Restoration Review,* 1966 through 1970, at 3.00 each. And you should reserve your copy of the 1971-72 double volume, still unpriced.

A Commentary on the Revelation of John by George Eldon Ladd is a solid and useful piece of work. It is scholarly without being technical, making it ideal for the average reader. While the position taken is premillennial, it is fair to all reasonable positions. It avoids dogmatism, and does well in showing the relevance of this difficult and neglected book to our own time. It is to be commended for its readability. In hardback at 6.95.

For only 2.95 we will send you *Theological Crossings,* which is a collection of some of the recent thinking of a broad section of living theologians. Harvey Cox, for example, has an interview with himself; William Stringfellow talks about rebellion and resurrection in Harlem; John A. T. Robinson discusses whether his book on *Honest to God* was radical enough. These are not boring essays, but lively confrontations with relevant issues.

For 1.95 we can send you a book that deals with a lot of questions folk are asking about *Holy Spirit Baptism,* written by a professor at Calvin Seminary. He describes how tongue speaking has spilled over into non-pentecostal churches, but most of the book is a treatment of biblical teaching. He recognizes a value in tongue-speaking, as well as its scriptural base, but believes that both Pentecostal and Neo-Pentecostals have blown up the value of the gift out of all proportion to scriptural teaching.

The *Jesus People* is probably the best treatment of "old-time religion in the age of Aquarius." Written by two sociologists and an English professor, it seeks the *whys* and *wherefores* of the Jesus movement. It has scores of pictures, including even a Jesus watch, illustrating the variegated movement. In paperback, it is a 250-page study of the origins and beliefs of the Jesus kids, all within the backdrop of the social milieu. 2.95.

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